

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

'Aqïqah

عن سمرة بن جندب ـ رضي الله عنه ـ أن رسول الله ـ صلى الله عليه وسلم ـ قال: «كُلُّ غلام رَهِينَةٌ بعقيقَتِهِ، تُذْبَح عنه يوم السابع، ويُحلقُ رأسُه، ويُسمَّى». ... أخرجه أبو داود. (جامع الأصول ٥٦٠٧)

Alläh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Every baby is held as if in mortgage up to his 'Aqïqah. So, on his seventh day, sacrifice should be made on his behalf, his head should be shaved, and he should be given a name. (Abü Däwüd)

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In 'Arabic, 'Aqq means *to cut*. 'Aqïqah is named so because of its double aptness with the ceremony: slaughtering and *cutting* of a sacrificial animal, and *cutting* and shaving of the baby's hair[1]. 'Aqïqah was one of the several sacrifices customary among the 'Arabs even before Isläm[2]. Isläm retained this sacrifice with the holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself carrying out 'Aqïqah for his grandsons. It seems one of the purposes behind 'Aqïqah is to highlight the Islämic principle of publicizing Haläl and lawful acts. We see this principle applied in the Haläl act of marriage, which builds a pure and pious bond between a man and a woman. The Sharï'ah prescribes Walïmah-feast to ensure sufficient publicity to the event. Likewise, when a child is born out of this Haläl relationship, his lineage too should be given publicity so that other people in the society get to know. This could well be the wisdom behind the Sunnah of 'Aqïqah.

Status of 'Aqïqah

- 'Aqïqah is Sunnah.

According to the famous view of Imäm Abü Hanïfah, 'Aqïqah is just permissible, not compulsory or Sunnah[3], based on Hazrat 'Alï's report[4] that the sacrifice of Ïdul Azhä has

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1 Fath-ul Mälik-il Ma'büd, Takmilah Al'azb-ul Maurüd 373

2 Abü Däwüd 2843
عن عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ: كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا، فَلَمَّا جَاءَ اللَّهُ بِالْإِسْلَامِ كُنَّا «نَذْبَحُ شَاةً، وَنَحْلِقُ رَأْسَهُ وَنُلَطِّخُهُ بِزَعْفَرَانٍ»
Hazrat Buraidah used to say: In the days of Ignorance when a baby got born to any of us, we would slaughter a goat and stain the baby with its blood. Then Alläh brought Isläm to us and we would now slaughter a goat, shave the baby's hair, and smear him with saffron.

3 Badäi' 5/69, 'Älamgïrï 5/263

4 Correction: The author of Halälo Haräm calls it Hazrat 'Äishah's Hadïth but the correct reporter, according to Nasbur Räyah is Hazrat 'Alï.
عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَسَخَتْ الزَّكَاةُ كُلَّ صَدَقَةٍ، وَنَسَخَ صَوْمُ رَمَضَانَ كُلَّ صَوْمٍ، وَنَسَخَ غُسْلُ الْجَنَابَةِ كُلَّ غُسْلٍ، وَنَسَخَتْ الْأَضَاحِيُّ كُلَّ ذَبِيحٍ. (نصب الراية ٤/٢٠٨)

abrogated all other sacrifices. However, according to most jurists, 'Aqïqah is Sunnah[5]. This view seems more correct as there are many Hadïths supporting it[6]. The research-inclined scholars among Hanafïs too have ruled it as desirable or Sunnah. Imäm Tahäwï has called it desirable and Mauläna 'Abdul Hai Lakhnawï has concurred with this[7]. 'Allämah Käsänï writes that it is permissible to have a share in a sacrificial animal for 'Aqïqah when other shares in it are meant for Qurbänï (Ïdul Azhä sacrifice), as the purpose behind 'Aqïqah too is to gain closeness to Alläh[8]. This clearly means that according to him, 'Aqïqah is at the least desirable. As for Hazrat 'Alï's Hadïth, it means that after Alläh made Ïdul Azhä sacrifice compulsory, 'Aqïqah and other sacrifices lost their compulsory status. Now 'Aqïqah is just desirable.

'Aqïqah animals

- A baby boy's 'Aqïqah should be done with two goats, and a baby girl's with one goat.
- Goat is preferable to camel and cow in 'Aqïqah.

Hazrat Umme Kurz رَضِيَ اللهُ عَنْهَا reports that Alläh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: a baby boy's 'Aqïqah should be carried out with two goats and a baby girl's 'Aqïqah with one goat[9]. Hazrat 'Abdulläh ibn 'Umar and 'Äishah رَضِيَ اللهُ عَنْهُمَا also report Hadïths with similar content[10].

On the other hand, Hazrat 'Abdulläh ibn 'Abbäs رَضِيَ اللهُ عَنْهُمَا reports that the Prophet sacrificed a single ram for each of Hazrat Hasan and Husain[11]. Based on this Hadïth, the Hanafïs and Malikïs prescribe only one goat for a boy as well as a girl. The Shäfi'ïs and the Hanbalïs practice upon the first Hadïth, holding that it is preferable to sacrifice two goats for a boy and one for a girl[12]. This view is more correct as Hazrat Hasan and Husain's 'Aqïqah with one goat each was meant to demonstrate the permissible limit.

Jurists are unanimous that only the animals whose sacrifice is permissible in Ïdul Azhä may be sacrificed for 'Aqïqah. These animals are: camel, cow, ox, goat and ram. According to Imäms Shäfi'ï and Ahmad, sacrificing a camel for 'Aqïqah is preferable, while Imäm Mälik prefers goat[13]. As a matter of fact, Imäm Mälik's view is closer to the Hadïths. When a wife of Hazrat 'Abdur Rahmän ibn Abü Bakr vowed to sacrifice a camel

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Alläh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: Zakäh has abrogated all charities, Ramazän's fasting has abrogated all fastings, Janäbah bath has abrogated all baths, and Ïdul Azhä sacrifice has abrogated all sacrifices.

[5] Al Mughnï 8/645, Bidäyatul Mujtahid 1/448

[6] Abü Däwüd, The Chapter of Al 'Aqïqah

[7] At Ta'lïqul Mumajjad 288

[8] Badäi' 5/72

[9] Abü Däwüd: 2835, the chapter of 'Aqïqah

عَنْ أُمِّ كُرْزٍ، قَالَتْ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَقِرُّوا الطَّيْرَ عَلَى مَكِنَاتِهَا». قَالَتْ: وَسَمِعْتُهُ يَقُولُ: «عَنِ الْغُلَامِ شَاتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ لَا يَضُرُّكُمْ أَذُكْرَانًا كُنَّ أَمْ إِنَاثًا»

[10] Tirmizï

[11] Subulus Saläm 4/426, the chapter of 'Aqïqah.

[12] Nailul Autär 5/132, 'Älamgïrï 5/362, Subulus Saläm 4/1428

[13] Bidäyatul Mujtahid 1/449, Sharh Muhazzab 8/430

at baby-birth, Hazrat 'Äishah رَضِـيَ اللّٰهُ عَنْـهَا said: “It is preferable to follow the Sunnah of sacrificing two goats on behalf of a boy and one goat on behalf of a girl[14].

The day of 'Aqïqah

- 'Aqïqah should be done on the 7th day of the child-birth. If it couldn’t be done, then on the 14th day. If that too couldn’t be done, then on the 21st day.
- If 'Aqïqah is done before the child becomes adult, then this is also Sunnah.
- 'Aqïqah after a child becomes adult is not Sunnah. It is just permissible. However, this too is reward-worthy.[15]

The 'Aqïqah should be carried on the seventh day since the baby’s birth. If it is done before the seventh day, then also it is acceptable. Up to which age, 'Aqïqah is allowed? In this matter, Imäms Shäfi'ï and Ahmad are of the view that 'Aqïqah should be done before the child becomes adult[16]. In contrast, Imäm Mälik says that there is no place for 'Aqïqah after the seventh day[17].

According to the general opinion, if it is not possible to carry out 'Aqïqah on the 7th day, then it should be done on the 14th, (and if not possible) then on the 21st day. This is mentioned in a report by Hazrat Buraidah whose authenticity has been doubted by Hadïth-scholars[18]. In addition, a statement of Hazrat 'Äishah supports this. On account of this, 'Allämah Ibn Qudämah has said that if the 'Aqïqah could not be held on the 7th day, then holding it on 14th day, and (if not possible then) on 21st day is Sunnah[19].

Miscellaneous Rulings

- The sacrificial meat may be consumed by the baby’s guardians, their friends and the poor and the needy.
- It is desirable to not break the bones.
- The animal should be slaughtered first, then the baby’s hair should be shaved.
- It is Sunnah to give in Sadaqah silver equal in weight to the baby’s hair.

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[14] Mustadrak 4/238, I'läus Sunan 17/115
عَنْ أُمِّ كُرْزٍ، وَأَبِي كُرْزٍ، قَالَا: نَذَرَتِ امْرَأَةٌ مِنْ آلِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِنْ وَلَدَتِ امْرَأَةُ عَبْدِ الرَّحْمَنِ نَحَرْنَا جَزُورًا، فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «لَا بَلِ السُّنَّةُ أَفْضَلُ عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ تُقْطَعُ جُدُولًا وَلَا يُكْسَرَ لَهَا عَظْمٌ فَيَأْكُلُ وَيُطْعِمُ وَيَتَصَدَّقُ، وَلْيَكُنْ ذَاكَ يَوْمَ السَّابِعِ فَإِنْ لَمْ يَكُنْ فَفِي أَرْبَعَةَ عَشَرَ فَإِنْ لَمْ يَكُنْ فَفِي إِحْدَى وَعِشْرِينَ« (المستدرك ٧٥٩٥)

[15] Kitäbul Fatäwä 4/174

[16] Sharh Muhazzab 8/330, Al Mughnï 8/646

[17] Subulus Saläm 4/1429

[18] Majma'uz Zawäid 4/59, The time of 'Aqïqah
بريدةُ رفعه: ((العقيقة لسبع أو أربع عشرة أو إحدى وعشرين)). «للأوسط»، و «الصغير»، بضعف.
Hazrat Buraidah quotes the Prophet as saying: 'Aqïqah should be on the 7th day, or on the 14th day, or on the 21st.

[19] Al Mughnï, The chapter of slaughtering

- If the skin of the 'Aqïqah animal is sold, it would be compulsory to give its price in Sadaqah.
- While slaughtering, the slaughterer should say[20]:

بِسْمِ اللهِ، وَاللهُ أَكْبَرُ مِنْكَ وَلَكَ، هٰذِهِ عَقِيْقَةُ فُلَانٍ.

Bismilläh, wallähu akbar, minka wa lak. Häzihï 'aqïqatu *fulän*.

In Alläh’s name. Alläh is the greatest. This if from You and for You. This is the 'Aqïqah of *so and so*.

According to the Sunnah practice, the guardians of the child themselves may eat from the 'Aqïqah meat, they may give the meat to the poor and the needy, and they may also give it to friends and acquaintances[21]. It is also a desirable practice to avoid breaking bones of the sacrificial animal. The bones should be separated from joints only. When the Prophet gifted the sacrificial animal’s thigh to the nurse on the occasion of Hazrat Hasan and Husain’s 'Aqïqah, he said: “Don’t break the bone.[22]”

A few reports mention that baby’s head should be stained with the 'Aqïqah animal’s blood. However according to most scholars, the report is technically not tenable. Also, according to other Sahïh reports, the Prophet has asked us to remove filth from the baby[23]. Blood being an obvious filth, this authentic Hadïth contradicts the previous Za'ïf Hadïth. In addition, 'Abdulläh Muznï reports that the Prophet forbade staining the baby’s head with blood[24]. Therefore, the correct opinion is that there is no need to stain the baby’s head with 'Aqïqah blood. Jurists in general practice upon this correct view[25].

The desirable way is to start with slaughtering of the animal, then to shave the baby’s hair[26]. If the 'Aqïqah animal’s skin is sold, then as in the case of the skin of Ïdul Azhä sacrifice, giving the entire price in Sadaqah is compulsory[27]. It is Sunnah to weigh the child’s shaved hair and then give in charity silver equal to the hair by weight. The Prophet had instructed Hazrat Fätimah[28] to do this[29].

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[20] Jam'ul Fawäid 3985

عن عائشة رفعته: ((اذبحوا على اسمه وقولوا باسم الله، والله أكبر منك ولك، هذه عقيقة فلان.

[21] Sharh Muhazzab 8/448

[22] Al Muhallä 6/240 with research by 'Abdul Ghaffär, At Tauzïh li Sharh-il Jämi'is Sahïh 26/290 (Shämilah). However, according to Bahishtï Zewar 6/13, not breaking bones is baseless.

[23] Jämi'ul Usül 5610

سلمانِ بن عامر الضبي - رضي الله عنه - قال: سمعتُ رسول الله - صلى الله عليه وسلم- يقول: «مع الغلام عَقيقَتُه، فأهرِيقُوا عنه دماً، وأمِيطُوا عنه الأذى» وقد رُوي عنه موقوفاً. أخرجه البخاري وأبو داود والترمذي والنسائي.

Alläh’s Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: With a baby comes the responsibility of doing 'Aqïqah. So shed blood on his behalf, and remove filth from his body.

Here, “remove filth” means shaving of hair from the baby’s head.

[24] Majma'uz Zawäid 4/58

لا يمس رأسه

[25] Al Mughnï 9/365

[26] Fathul Bärï 9/515

[27] Al Mughnï 9/366

[28] Correction: In Halälo Haräm, it is Hazrat 'Äishah.

[29] Subulus Saläm 4/1429



عَلِيٌّ: أنِ النبي - صلى الله عليه وسلم - عق عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ: ((يَا فَاطِمَةُ احْلِقِي رَأْسَهُ وَتَصَدَّقِي بِزِنَةِ شَعْرِهِ فِضَّةً فوزنَّاه فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضَ دِرْهَمٍ)). للترمذي. (مجمع الزوائد ٣٩٨٩)

Alläh's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ carried out 'Aqïqah for Hazrat Hasan with a goat. He then said: "O Fätimah! Shave his hair then give in charity silver equal to his hair by weight." We weighed his hair which turned out to be one dirham (3 gram) or less than that. (Tirmizï)